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A LECTURE

TO

CHILDREN AND YOUTH

ON THE

History and Character of Heathen Idolatry;

WITH SOME REFERENCES

TO THE

EFFECTS OF CHRISTIAN MISSIONS.

Illustrated by Thirty Wood Engravings.

BY WILLIAM BRODIE GURNEY.

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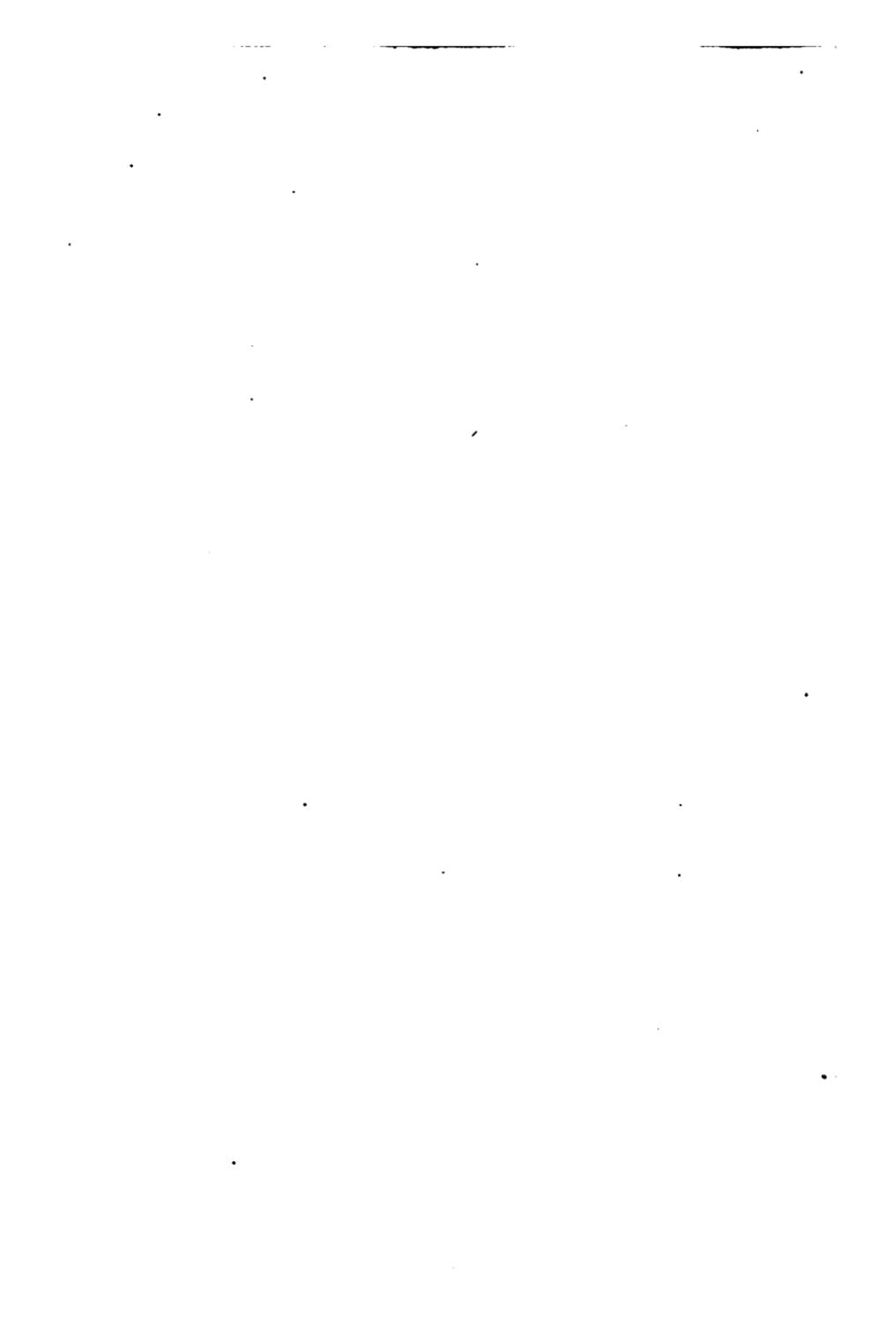
P R E F A C E.

THE following Lecture was delivered to many thousand children and youth, in various parts of the Kingdom. It was considered to have created an interest in Missionary operations, and there was reason to hope that some who heard it were, through Divine grace, brought to feel that while engaged in sending the Gospel to the heathen they were, as they did not love the Lord Jesus Christ, only heathens themselves, and to seek an interest in his love. It has been thought that the publication may be useful, and the Author has complied with the suggestion of those in whose judgment he confides. He has found it impossible to bring all which it was desirable to say, and which it was desirable that young persons should have an opportunity of reading, within such a compass, that it could be read in the time usually devoted to a Lecture to children and youth, and he would suggest that when thus delivered, omissions should be made at the discretion of the speaker, in which he will be guided by the nature of his auditory.

The profits, if any, will be devoted to the Schools connected with the Baptist Missionary Society.

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charged the people, "Take ye, therefore, good heed unto yourselves lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, thou shouldst be drawn to worship them." There are many passages of Scripture expressing the displeasure of God; and nearly eight hundred years after the command delivered by Moses, good king Josiah, finding that idolatry was practised, and that there were in the temple of the Lord, horses and chariots consecrated to the sun, removed the horses and burnt the chariots. Some writers are of opinion that the moon was worshipped still more extensively than the sun, particularly by the Jews; and there appears to be no doubt that human sacrifices were offered to both of them in some countries. The Jews used to describe the sun and the moon as the king and queen of heaven, and the stars as their army, thus forsaking the true God, who had so greatly distinguished them by his mercies.



Worship of the Heavenly Bodies.

In the course of time, idolatry was extended to other objects besides the heavenly bodies. Some of their gods probably were great warriors, who had led them on to victory; or kings, who had reigned over them, to whom they continued to pray after their death, vainly supposing that they had still the power of assisting

them, and some were, most probably, the creatures of their own imagination.

There are some very striking representations of the false gods of the heathen in the Old Testament, with which you are, no doubt, acquainted. The children of Israel were told, that the heathen sacrificed to devils not to gods; and there is a reference in a book, with which, probably, you are not acquainted, I mean the Apocrypha, in the Wisdom of Solomon, the 13th chapter, to the heathen worshipping fire, or the wind, or the lights of heaven, and to their taking the refuse of a log of wood, carving it diligently, fashioning it to the image of a man, or of some wild beast, and laying it over with vermillion (and with paint, calling it red.) These red idols, Harmer, in his Observations (vol. 4, p. 160) states, were intended to represent great warriors who had been deified, or considered as gods, on account of their success in war.

They made images and put them up in their houses or their temples, and prayed to those images as if they had been alive and had the power of hearing their prayer and assisting them. Some were in the form of an ox, others of a calf, others of reptiles, cats and dogs, and apes, and others partly man and partly beast, giving the strongest proof of that which is stated by the apostle, that "their foolish heart was darkened."

I have said that idolatry became very general. You have read about Abraham; and, probably, some of you are calling to mind that he is described as the father of the faithful: but Abraham's father was an idolater, and he himself was an idolater; and God called him, as the sacred historian informs us, to leave his father's house, and to go forth into another country, and there to erect an altar to the true God: and Abraham obeyed.

There is a tradition among the Jews, that the father of Abraham made idols for sale, and that Abraham assisted him; but that, one day when his father was absent on a journey, a man called, and in conversation, asked Abraham how old he was; Abraham replied, fifty. "Why," said the man, "how foolish you are, that at the age of fifty, you are worshipping a god whom you made only yesterday." Abraham, it is said, was confounded with this observation; and the more he thought upon it, the more he felt the folly of his conduct, and in consequence of this, took up a weapon, and broke in pieces all the images, except the largest, into the hand of which he put the weapon, and before which he placed an offering which a worshipper had presented. On the return of his father, Terah, it is said he expressed his consternation at the havoc he witnessed; and enquiring how it had happened, his son ironically

told him that the gods had had a quarrel which should eat the offering, and that the great god had broken all the rest, but that even when he had done so, the offering remained unconsumed, for he could not eat it. Very soon after this, as the tradition goes, he left his father's house, and went into another country, pointed out to him by God, and set up His worship, and commanded his children after him to worship only Him.

The Jews, as you are aware, were the descendants of Abraham. While they were in Egypt they saw idolatry of the grossest kind among the Egyptians. The accounts which are given by ancient historians of their idolatry are very painful. Ham, one of the sons of Noah, was the founder of the Egyptian monarchy, and he was worshipped under the name of Jupiter Ammon. But not only this, they idolized every form of creeping things and abominable beast.

When the children of Israel left Egypt, Moses, by command of God, charged them not to practise the abominations of the Egyptians and worship their idols. This word, idols, is, in the margin of our Bibles (Deut. xix. 17) translated "dungy gods," words which strikingly represent that of which the engraving opposite is a representation,—"the Sacred Beetle of Egypt." Yes; even the beetle was one of the creeping things which was worshipped by the Egyptians. Along with the bodies embalmed in Egypt there are frequently found various idols and representations of their gods, and this engraving affords a striking illustration of this degrading and impious worship. It is copied from a stone now in the British Museum, the figure of the beetle, called "Thore," in the centre, with two of the false goddesses of Egypt, "Isis" and "Nithys," on the sides.

But the worship of the Egyptians was not confined to any one, or even a few descriptions of beasts or creeping things. Diodorus Siculus relates, that a Roman soldier serving in Egypt, having killed a cat, was immediately sacrificed to the indignation of the people, notwithstanding his officers endeavoured to save him; and that when a famine prevailed in that country, to a degree which drove the people to the eating of human flesh, none of them would eat any of the numerous animals which were idolized.

Historians record too, that Cambyses, the Emperor of Persia, when attacking a city, was beaten back by the arrows of those on the walls; in consequence of which, he presented in front of his army a number of dogs and cats and other animals, upon which the people ceased to shoot their arrows lest they should injure their gods. By this stratagem, Cambyses advanced and took the city.

How sad it is to see that the descendants of Abraham, notwithstanding their peculiar obligations to God, and notwithstanding the



The Sacred Beetle of Egypt.

warnings they had received, fell, through the evil of their hearts, into the idolatry of the Egyptians. There is a very affecting instance of this in their journey to Canaan while Moses was gone up to Mount Sinai to receive the tables of the law; they worshipped a golden calf, saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt;" and circumstances of the same kind occur in other parts of their history.

Some of you will probably remember, that after they were settled in the land of Canaan, the Ark of God was taken by the Philistines, and was placed in the temple of their idol, Dagon, and surely the people of that place, as well as the Israelites, had a sufficient proof of the vanity of idolatry and the utter helplessness of their gods, when, on going into the temple the next morning they found Dagon lying prostrate before the Ark. This Dagon appears to have been a

figure, the upper part of which was like that of a female, and the lower part that of a fish.

There were among the nations in former times and there still are, imaginary gods, to whom they attributed not virtues but in some instances vices, which vices they themselves practised in honor of their gods.—That is to say, they were very wicked, and they liked to have such gods as an excuse for their wickedness. There was the god of war, and the god of thieving, and to some they attributed vices too shocking to be named. Some of these gods were supposed to be pleased with human sacrifices and fond of human blood; and we read in the Scriptures of such gods being introduced among the Jews, and of parents who were so hard-hearted as to "make their children pass through the fire to Moloch," or, according to the terms used in other parts of Scripture, "to burn their children in the fire to Moloch;" the children are spoken of as "slain," and the royal psalmist says, "they sacrificed their sons and their daughters to devils." It is probable that in some instances, the children were only made to pass through or over a large fire, in which, however, there must be some danger, but there is reason to fear, that generally speaking, the worshippers of Moloch sacrificed their children, in fact, murdered them, in honor of this false god. The learned Calmet who expresses this opinion, says, "the Rabins assure us that the idol Moloch was an image of brass, sitting on a throne of the



Moloch.

same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to receive some one. When they offered children to him, they heated the statue within by a great fire, and when it was burning hot, they put the miserable victim within his arms, where it was soon consumed by the violence of the heat ; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol." We may well say that idolatry is a system of cruelty, of fear and not of love ; it always has been so, and will be as long as it lasts.

Owing to the depraved state of men's hearts, and their forsaking God, idolatry spread throughout the world, and even among the Jews you frequently find, that owing to the evil of their hearts they turned aside from God, and God punished them for this, and permitted their enemies to reduce them to a state of slavery. During the reign of David, the people continued to worship the true God, but there were afterwards some wicked kings who worshipped idols, and endeavored to destroy the prophets of the Lord who reproved them for their sins ; there were, however, always some who worshipped God, though they were obliged often to do it secretly, and God manifested his approval of their conduct.

In the 18th chapter of the 1st book of Kings, there is a very interesting account of circumstances of this kind ; when the prophet Elijah called upon the people to decide whom they would serve, whether God or Baal ; and in order to this, to ascertain which was the true God, an altar was built to God, and another altar to Baal. The priests of Baal having laid their bullock upon the altar, called upon their false god from morning till evening, to cause fire to consume the offering they presented, and Elijah, who stood alone, while there were 450 priests of Baal, appears to have ridiculed them very much, telling them to cry again and cry again, for that perhaps their god was on a journey, or perhaps he was sleeping and must be awakened ; but they cried in vain, as Elijah knew they would. But when Elijah put his sacrifice upon the altar of the Lord, and poured water over it, and filled the trenches round about with water, he called on God, " Let it be known this day that thou art God in Israel," and immediately the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and licked up the water that was in the trench. The people were at once convinced that the Lord was God, and they rose and slew the prophets of Baal. One should have thought that after such a signal display of the approval of God, the people would have put away their idols ; but their hearts were depraved, and they continually returned to their most degrading idolatry, and at last God was very much displeased with them, and sent them into captivity, or slavery, for seventy years in

Babylon, where idolatry was carried to the greatest pitch, and where they saw its evils as they had never seen them before.

From that time we never read of their worshipping false gods any more. God having given them his sacred word, it was much more sinful in them to worship idols, than it was even for the other nations of the earth.

Those of you, who are acquainted with your Bibles, will recollect a very interesting account in the 3rd chapter of Daniel, of an attempt made by the king of Babylon, to induce some of the Jews to worship a great image of gold which he had set up; but they would not, though he threatened to throw them into a fiery furnace, and at length did so; and though the furnace was heated so hot, that it killed the persons who put them in, yet they walked about in the midst of the fire without being hurt. Thus God shewed his approbation of their conduct, and at the same time, his power to deliver, which one should have thought, had been sufficient to induce those idolaters to desist from such practices. I hope that every dear child present can tell me the names of those good young men.

I have stated that idolatry prevailed throughout the world; perhaps you are not aware that in former times our own country was given up to idolatry. Those who lived in this country in the earliest times of which we have any account, were nothing better than naked savages; the historians state that the use of clothes was scarcely known in the island, that it was only on the southern coast that the people covered themselves with a sheepskin, to avoid giving offence to the strangers from other countries who trafficked with them: they were in fact very much like what the inhabitants of the South Sea Islands were some years ago, when Missionaries first visited them; they used to make incisions in their flesh, in the forms of birds or flowers, and to colour them with a liquid similar to the process of tattooing; but what was more sad, they were like those heathens, and their priests who were called Druids, were as cruel as the priests of Moloch in former years, and their practices were very much alike: they taught the people that all masters of families had power of life and death over their wives, children, and slaves; that the soul after death goes into other bodies; that on extraordinary emergencies a man must be sacrificed: that prisoners of war should be slain upon the altar, or burnt alive in wicker, in honor of the gods; that there is another world, and that those who killed themselves to accompany their friends thither, would live with them for ever. Wherever we look, we shall find that idolatry is the same cruel system. These priests used to shut up a great many children in hollow figures of idols made of wicker-work and straw, and other materials of that kind, and then set fire to the,

figure, and burn all the children together, considering, or at all events, representing to their parents, that this was pleasing to the false gods, whom they worshipped. Hundreds and thousands of lives have been sacrificed in this way. After this the light of the gospel seems to have dawned upon our land. There is reason to believe that it was preached in this country in the times of the apostles; some writers state that the apostle Paul visited Britain, but of that there is at all events great doubt. Christianity having been introduced, continued to diffuse



Druidical Sacrifice.

its saving light from one tribe to another, until all were in some degree enlightened; and there is no doubt there were, in those early days, many who believed in the true God, and many churches were formed after the gospel order, consisting of the people with their bishops or pastors and their deacons, public worship being conducted among the primitive Christians evidently with great simplicity. Tertullian describing the mode of worship among the Christians, in the second century, says, "In our public assemblies the Scriptures are read, and psalms are sung, sermons are preached, prayers are presented, laymen sometimes preaching, for whenever any were found fit among the brethren, the bishops asked them to preach unto the people." It appears that they had no written form of prayer,

but that liturgies began to be used after the time of Constantine, when many entered the ministry who were incompetent to preach.

During the time of which I have been speaking, the Romans had invaded our country, and they had brought with them their false gods, but they do not appear to have been much worshipped. Christianity still made progress, and many places of worship were erected. About the year 300, when Dioclesian reigned in Rome, the Christians in Britain were persecuted, and many were put to death; but shortly after, Constantine publicly professing Christianity, shewed favour to those who were Christians; and the profession of Christianity becoming the road to preferment, many who were not pious, assumed the profession; and from this time there was much shew and pomp in public worship; many ceremonies before unknown were introduced, and even some of the pagan rites and practices, with very little alteration; magnificent churches were built, and adorned with the pictures of saints and martyrs in imitation of the heathen temples, and the worship was hardly to be distinguished in its outward appearance from that of their heathen neighbours.

Thus things went on until the year 449, when the Roman army having been withdrawn from Britain, its rulers applied to the Saxons to come over and assist in defending them from the Picts and Scots, and some of them having come, and found the country more pleasant than their own, others were invited, and they soon made themselves masters of the country. The Saxons were Pagans, and they brought with them their false gods, and required the people to worship them, and persecuted the Christians, putting to death many who refused, and others were driven, some into Wales, others into Cornwall, and others to a part of France, which in consequence, has ever since been called Britany. Thus Paganism became again established in the land, and they have left us a remembrance of their idolatry even in the days of the week, which were named after their Gods, Sunday from the idol of the Sun; Monday from that of the Moon; Tuesday from Tuisco, to whom they paid especial worship; Wednesday from Woden, the God of War; Thursday from Thor, or the murderer; Friday from Friga; and Saturday from Seater. Two of these I have selected just as a specimen.

The first is the idol of the Sun, to whom sacrifices were offered, and there is reason to believe, that in the ages previous to that at which the Saxons came over to Britain, some of these had been human sacrifices. In the words of an old writer, giving an account of this idol, " He is set upon a pillar, his face as it were brightened with gleams of fire, and holding with both his arms stretched out, a burning wheel upon his breast, the whole being intended to signify

the course which he assumeth about the world, and the fiery gleams, and brightness of light and heat, wherewith he warmth and comforteth the things that live and grow."

The other is Thor, or the Thunderer, after whom one of the days of the week is named Thors-day. He is in fact the Jupiter or Jove of the Romans, and under the same representation of the Thunderer, we find him worshipped in many other countries. The Saxons believed that he reigned over all the aerial regions, which composed an immense palace, consisting of 540 halls, and that as he pleased he launched the thunders, and pointed the lightning, and directed winds and storms, and that he sent plagues or health, and fair or foul weather, according to his pleasure.



Idol of the Sun.

It is pleasing to learn that even in the worst of times, when paganism prevailed over the greater part of the country, there were in the districts to which the Christians had retired, many really devoted to God: still Christianity was then but imperfectly understood, the Scriptures were scarcely known to the mass of those who professed the name of Christ, and there is reason to fear that even in that early period there was much of the spirit of popery.

In the year 597, Pope Gregory sent Augustine to convert the nation to what was termed Christianity, but he brought with him a corrupted Christianity; for the Roman Catholics, in order to induce



Thor.

the inhabitants of the country to receive them, retained many heathen customs, only changing their names; for instance, the feasts and wakes which had been held in honor of heathen deities were continued with all their immoralities, but were to be considered as in honor of the Virgin Mary or some of the saints, and wherever the Roman Catholics introduced their system, instead of sweeping away the idolatrous customs which they found, they sanctioned them and engrafted their ceremonies upon them. The Pope himself took the place of the sovereign priest of the pagans in Rome; the mass was substituted for a sacrifice of the heathen very similar in its character; the lighted tapers upon the heathen altar and the incense were continued; the prayers for the dead, to release their souls from purgatory, were adopted from the heathen; and so the processions and the invocation of saints have only taken the place of the invocation of the heathen gods, the heathen deifying particular individuals from time to time, and the Roman Catholics canonizing saints, whom they pray to as their intercessors; the very temples dedicated to the Virgin Mary and particular saints, having been built in honour of Jupiter and Venus and Mars, and other heathen gods and goddesses; the use of beads to count their prayers; the use of images, some of the very idols having been merely called by new

names; the use of holy water, sprinkled not only on the people, but on particular days on the cattle also; and not to lengthen the recital, which might easily be done, as the pagan priests on the first introduction of Christianity, wherever it was in their power, took away the Scriptures from the people and burnt them, so they have been imitated in this by the Roman Catholics, who have forbidden to the common people the reading of the Scriptures, have burnt many copies to prevent the people having them, and have even burnt those who read them, and who took means to put others into possession of them. Oh, what a mercy it is that we do not live in such times as those in which paganism prevailed in our land, or in which Christianity was mixed with heathenism; that God has been graciously pleased to give us His holy word in our own language, and that we are delivered from those superstitions which formerly prevailed.

But though that is the case now in this country, there are many countries in which idolatry still prevails. There are many countries of which the people of this country, in former times, knew very little; but now they are visited by means of ships, and strange things are told by travellers of the people of many of those countries. The manner in which they live is, in many respects, different from ours; so that if a child were to go from this country he would be quite surprised at what he would see. But the difference which is most important between them and us is, that all the people in particular countries are idolaters, and worship images of wood and stone.

Now those who possess the Bible, and who feel its value, have felt that they ought not to keep it to themselves. If we know that those who are enemies to God are in danger of perishing, that they are the slaves of Satan, and led captive by him at his will; that they are not happy, even now, as we know that the heathen are not, for that they have a sense of sin, which induces them to make considerable sacrifices and undergo great pain to obtain peace, but which they never do obtain while they remain strangers to God; and if we know by experience that the love of Jesus Christ makes us happy, we shall desire that they should no longer remain enemies to God, deceiving their own souls, but that they should experience his love. If any one of you knew something which you felt to be interesting to another; if you knew that there was some benefit intended for a particular individual, or the children of any particular school, I am sure you would run and tell them, and you would feel a pleasure when you saw them enjoying it.

Suppose that in going home to-night, you saw a house on fire;

the flames just beginning to burst out, and you were aware that there were people in it who were asleep ; you would not go home and go to bed ! Oh no ! you could not sleep while you had suffered them to be burnt in their beds, when you might have prevented it. You would run and call under the windows, and knock, and make such a noise as you had never made in your life before, sooner than let them be burnt ; and when you saw them all out, how would your hearts rejoice in having been the means of saving them from destruction. Now this is very right ; it is just what every good child would do. He never could be happy so long as he lived if he had omitted to do so, and evil came upon them in consequence.

Or, suppose that in the village in which you live a disease was raging, which would be fatal unless it was removed ; that you had been affected by it, and brought near the gates of death ; and that your father and mother had been affected by it ; and that you had been directed to a physician at some neighbouring town, who had cured you, made you quite sound, and told you that if you knew any one affected with the same disease, you had only to send them to him and he would cure them without money and without price ; that it was a pleasure to him to cure all who came, and you knew that he never failed. Suppose, when you rose in the morning, you found your next neighbour or your school-fellow very ill, and at a little distance further off, another neighbour very ill ; what would you do ? Would you go to work, or go to school, and say, I am sorry for them, but it is not for me to interfere ? No ; you would go and tell them of this kind physician. You would entreat them, as they valued their lives, to go to him ; and you would not be satisfied till you had seen them on their way, and then you would be happy in knowing that you had been the means of saving them from death. Now this is just what we are doing in a more important sense. These persons, if they died, might go to heaven ; but we have to do with those who are dying of the disease of sin, and who when they die will be eternally lost.

As we have become acquainted with the people of other countries we have found that they were worshipping idols, the works of their own hands, and were entirely ignorant of the true God, and that thus they were pursuing the way to eternal destruction ; and societies have been formed for sending missionaries to different countries, where they do not possess the knowledge of the true God. Some have been sent to the East Indies, and others to the West ; some to Africa, and others to the South Sea Islands, to Greenland, and to China.

Some of the missionaries whom I know have gone to Calcutta, a

large place in the East Indies up the river Hoogley. The people of that country worship a great number of idols. Some they consider as greater than others; but they tell you that there are three hundred and thirty millions of gods, and they make great huge figures of stone and of wood to represent them, not that they have ever seen the gods and goddesses as they call them; they are supposed to have lived some thousands of years ago, but, in fact, it is all invention and imagination.

Among these there is one called Juggernaut. There are temples erected to Juggernaut in different parts of India; and many of her worshippers come, some from a very great distance, two or three times in the year; by the time they all meet together there are hundreds of thousands. The idol is an ugly wooden figure, with a black face, and large red mouth. On these occasions, the idol is drawn in a heavy car from one temple to another. The priests tell the people that he likes human sacrifices; they say he smiles when blood is offered to him, so as



Juggernaut.

the car advances, some persons to please him, and to obtain the pardon of their sins, throw themselves in front of the wheels of the car while it is being drawn along, and are crushed to death. This, I have said, is to obtain the pardon of their sins, for like the ancient idolaters, they are aware that they are sinners, and they are very unhappy in consequence; and some of them go to a great expence in pilgrimages and offerings to the false gods,

in order to satisfy their consciences; but they remain as much sinners as ever, and as far from happiness; and dying, as they do strangers to God, they have no good hope of eternal life. I have said they remain as much sinners as ever; in general they become more so, in consequence of their idolatrous practices, for they are impure and corrupting, and the people become worse in imitation of their gods; and that which was once expressed by a Hindoo, when he was reproved for his wickedness, is felt by all, "I may do as the gods do; they sin, and so may I."

There are some little images intended to represent Juggernaut as well as those large figures of which I have been speaking; some of these have been brought to this country, and at page 19 you have a representation of one which certainly does not appear much calculated to inspire devotion.

Another is Ram, or Ramu. He has been worshipped for above

2,000 years as a god, and they tell strange stories about him; that he engaged in a war with some giants, and that he could not succeed until he got some monkeys to come and assist him, and that wanting to get over an arm of the sea, the monkeys tore up a great rock several miles long, and threw it into the sea and thus made a bridge and vanquished them. Among the stories which they invented, was one, that Ram, after he had conquered the giants, became very great, and that he was four hundred miles high. I men-



Ram, or Ramu.

tion this in order to shew you the importance of schools giving to the young the means of detecting these impostures. There was a boy in one of the schools in Ceylon, who found out that this was clearly impossible in the nature of things; and one morning, going to his gooro or teacher, with his book under his arm, he said, "Goroo, did you not tell me that Ram was four hundred miles high?" "Yes," said the goroo, "and so he was." "Now," said the boy, "that cannot be true, for the island of Ceylon is only three hundred miles long." "Oh," said the goroo, "that must be a mistake." "Oh no," said the boy, "it is no mistake, here is my geography book, and here it is—'Ceylon, three hundred miles long, from forty to one hundred miles broad.'—Now, Mr. Goroo, how do you get out of that?" Mr. Goroo was puzzled for some time, but at last he said, "Oh, I recollect how it is—they made a hole at one end of the island one hundred miles deep, for him to put his legs into." "No, no," said the boy, "that is an invention of yours, and it is clear that it is all invention, and having discovered this, I have done with you and all your false gods," and he put himself from that time under the instructions of the missionaries. These stories are so ridiculous that even children in this country cannot hear them without smiling, and yet grown people and priests are so deluded that they believe them all, notwithstanding there is hardly any species of wickedness of which he



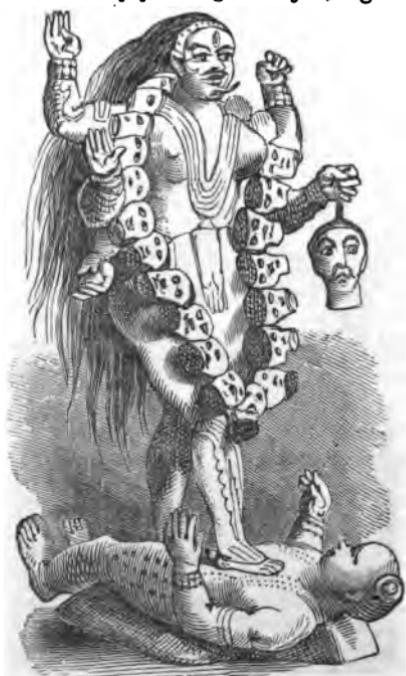
Hunoomain.

is not said by his own worshippers to have been guilty while on earth, consummating the whole by suicide; such is their own account of most of their gods, and yet notwithstanding all this, when persons are dying they think it will ensure their safety if they are only able to keep crying "Ram! Ram! Ram!" How shocking to think that any should die trusting in this name instead of that name which is above every name, the name of Jesus Christ!

The representation at page 21, of an idol with the face of a monkey, is *Hunoomain*. They tell us that he was the leader of the monkeys which assisted Ramu, and performed most wonderful exploits, that at one time he leaped 500 miles at one leap. He is worshipped throughout India. What a degraded idea must these people have of God, to make such a representation of him as that which is here given, and some of the idols representing him are altogether in the form of a monkey.

Not many years ago a Rajah, a great landed proprietor in India, spent no less than £10,000, on the marriage of two monkeys, in honor of his god *Hunoomain*.

Another is the goddess *Kalee*, she is the goddess of thieving and bloodshed, and it is common for murderers before they set out on an expedition to rob a house and murder its inhabitants, first to worship *Kalee*, and seek her protection and assistance; and this is always accompanied with some sacrifice to her. She is considered as pleased with blood. It is said that the blood of a tiger pleases the goddess 100 years, and the blood of a man 1,000 years; and directions are given in the writings they call sacred on the subject, and for the manner in which human victims should be sacrificed to her.



The Goddess *Kalee*.

This is a picture of *Gunesh*, the story they tell about him is like the rest, such as would not impose on even children in this country. They say that Suttree came one day to call on Parbole, the mother of *Gunesh*, that Parbole wished him to look on her son, but he said, Oh no! if I do my look will destroy him. However, she persisted, and he looked on the child, and in consequence of this, his head was immediately reduced to ashes. She was in great trouble, but Suttree told her to go out, and take the head of the first living thing she met. The first thing they met was an elephant, and the story goes, that they cut off his head and fixed it on the boy's neck in the place of his own, and that he lived, and became a god.

The following engraving represents Krishnu, who is represented by his worshippers as having been guilty of the most awful crimes, as having during his whole life, been engaged in a continued course of impurity and bloodshed, and at last ended it in destroying all his descendants, who it is stated were numerous. How awfully depraved must be the minds of those who worship him, and strive to imitate his conduct so far as they can, without endangering their persons, and who it is stated, comprehend six-tenths of the whole Hindoo population. Mr. Ward, who states this in his history of the religion, &c., of the Hindoos, remarks, that it is very possible, that if a real Hindoo history could be discovered, many of these acts would be found recorded in the life of a Hindoo king of this name,



Gunesh.



Krishnu.

hole in it, which was made by insects when the stone was soft; it is called the *Shalgramu*. Some of these stones have been sold in the East Indies for 2000 rupees, or £200, and some families have 100 or 200 of them, in a room kept for them. They are worshipped as gods. They are frequently washed and perfumed, and sweetmeats are presented to them, and there are lights put up round them, and the people prostrate themselves before them; and it is not uncommon to see a Brahmin or priest standing for six hours together, pouring water into the hole (which there is in the stone), in order to prevent the god becoming too hot. When they are taken down in the evening, they are each put into a soft bed, and muslin curtains are drawn around to prevent the mosquitoes teasing them in the night.

which have been embellished by the Asiatic poets, till they have elevated the hero into a god.

I could give you an account of other of these false gods, but those I have enumerated are sufficient to show that the characters ascribed to them, even by their worshippers, are those of cruelty, fraud, and impurity; and their worship is of a nature such as I cannot describe, further than by saying that it must have the most debasing and corrupting influence, on all who engage in it; it is just such as the enemy of souls would suggest to the depraved inhabitants of a guilty world, who were most completely under his influence.

You would hardly think that a stone is also considered as a god, it is in fact only a stone with a



The Shalgramu.

But the Hindoos consider as deities, not only persons who have once lived, and who have been most conspicuous in their wickedness, and stones, such as that I have just referred to, and certain beasts, including the cow, the dog, and the jackall, and certain birds, such as the eagle and the water wagtail, and certain trees, but some of their rivers also are represented as sacred—among them the Ganges is worshipped under the designation of Gunga.—Many of the Hindoos are extremely anxious to die within sight of the Ganges, conceiving that their sins will be washed away. Many are dragged, from their beds, in their last agonies, and laid down in its mud to die, and sometimes placed up to their middle in the water, and the mud stuffed into their mouths and their ears; and if a missionary were to interfere, he would be told by the relations—“Oh, he is brought here to die, he cannot live now;” and if the poor creature were to recover sufficiently to return to his home, he would be refused admittance. Many drown themselves in the rivers in the vain hope that they shall be happy after death, and many women, before the birth of a child, have made a vow that they will present their first child to Gunga, and it has not been uncommon for the mother herself to cast the child into the river in performance of her vow; means are now taken, so far as they can be, to prevent these murders.

I have just stated to you that the Hindoos worship certain beasts, and the Brahminee Bull, one of the idol gods of India, is one. The Bull is as sacred among the Hindoos as the Brahmin. The streets

of Benares abound with these animals, which are fed at the public expence—the Hindoo is struck with horror if you talk of eating their flesh, and if any one ill-treated them, he would be in danger of losing his life from the fury of the crowd.



A conk shell is blown before the idols, at the time of eclipses—that is to say, a great many of them are sounded together, to frighten away Titan, a sort of giant, who they imagine is devouring the sun or moon, in consequence of which it gives less light, and as the eclipse ceases they fancy that their efforts have frightened him away.

Many mothers murder their little infants as soon as they are born. Some murder only the girls, and save the boys. Many, as I have stated, are drowned in the Ganges. Others take their children to an island in the river Hoogley, which is infested with tigers, and leave them there to be devoured by the tigers; and some are thrown to alligators and crocodiles; and in these different ways many thousand children year after year are murdered.

But this is not all. In case of the death of the father, the wicked priests in India have in many instances persuaded the mothers to be burnt with the dead bodies of their husbands, so that at the time when the mother's life was particularly valuable to the poor children, they have been deprived of her also; and who, do you think, has applied the torch to the funeral pile, and thus burned the living with the dead? Why the eldest son, frequently quite a boy, has



been persuaded that by so doing he should merit heaven, and thus his natural feeling and affection towards his mother, whom it was his duty to comfort and protect, have been overcome. But these



Suttee.

men have in many places not only one wife, but many, and there are instances in which twelve, eighteen, thirty, and even fifty, women have been burnt on the funeral pile with the dead body of their husband. In the case of Runjeet Sing, a few years ago, 394 of his wives and their attendants were thus sacrificed. In the case of inferior classes, weavers for instance, the wives have been buried alive.

Some of the people are so superstitious that they inflict tortures upon themselves in order to obtain peace; for, as I said before, it is a mistake to suppose that they are happy in their delusions.—Oh no; they have a sense of sin, and know that they are exposed to eternal wrath, and they adopt these means to pacify their consciences.

Some swing with hooks in their backs; others jump from a high stand on a frame full of iron spikes and thus wound themselves all over, and in many instances produce instant death; others walk long distances on iron spikes, and others practise self-torture in other modes too numerous to be mentioned.



The engraving on the next page represents an idol from another quarter of the globe. The Baptist Missionary Society has lately sent missionaries to the west coast of Africa. They have visited several countries, and have sent home a very distressing account of the wickedness and cruelty of the people. They represent, in some parts, that there is a disposer of good and of evil; and they talk of the great *Dibile* as living below the ground, but that he is aware of all which is passing here, and listens to their conversation; and they worship and pray as to the devil, praying him not to afflict and trouble them. They know nothing, alas! of an immortal life and happiness, but they

are continually fearing some evil; and when a great man dies, they sacrifice fifty, or even a hundred, of his people, to appease the evil spirits.

We have very lately received from the Scottish missionaries in Old Calabar a distressing account of the destruction of life which took place immediately on the death of the late king. On the same night above one hundred of his subjects, some of them his wives and others his officers, were put to death, to go and attend him in the unseen world; these were knocked on the head immediately on the king's death being announced, and it was feared that a much larger number would be put to death



African Idol.

previous to his funeral, and that the bodies of some of his wives, and some twenty or thirty others, would be thrown into the large grave in which he was buried, and that others would be killed on the day of the coronation of the new king. In Ashantee, the number put to death on a like occasion appears to have been not less than 3000. Mr. Freeman, the Wesleyan missionary, informs us, that after a custom, as they call it, or a sacrifice of victims, it is impossible to walk through a place without seeing parts of human bodies exposed to the jackals or the vultures; and when he was admitted to an audience with the king of Ashantee, he passed over a path which had been recently turned up. He found afterwards that two women had been killed and buried under that path immediately before he came, in order to appease the false gods, and prevent any injury to the king in consequence of his admitting a foreigner into his presence. All their religion, like that of other heathen nations, partakes of this character—not love, but fear.

The following engraving is the representation of an idol brought

from New Zealand. It is one of the best looking idols from that country, I have ever seen; many of them are very unsightly (very much like a piece of green stone). When that country was first visited by ships from this country, all the people were gross idolaters, and there was some fear that missionaries would not be safe among them, but notwithstanding their quarrels amongst themselves, in which many lives have been lost, they have felt the missionaries to be their friends, and have protected them, and many through the divine blessing on missionary labours have been converted to God. Very soon after missionaries first visited that country, a chief, being very ill, the missionary asked him, "Do you pray that you may get well;" to which he replied, "Oh, no! we have no good god to whom we can speak; our gods make us sick and kill us, but give us nothing. Your's is a good God, who hears you when you pray. Teach us to know him, for New Zealand people know nothing that is good."

Mr. Moffat, in his interesting publication, states, that the name by which God is known, indicates "the being who causes disease and death." Many of the Africans wear what are called "gregrees" about their necks and their wrists, and sometimes about the knee, as a charm against disease, applying it, in many cases, where sickness is felt. Mr. Clarke and Dr. Prince have sent home some which have been worn by natives, and given up by them. For, blessed be God! though the ministry of our friends has been only a short time, it has been instrumental to the conversion of souls. There are some "asking the way to Zion, with their faces thitherward;" and some who have cast away their false confidences, and are constrained by the love of Christ to give up themselves to Him.

We read in Scripture of idols of silver and gold: the engraving opposite represents an idol of silver of the size of the drawing. It was found lately in Jamaica; and on its being shewn to some of the old people, they remarked that it was like what some of the Africans used to wear suspended

New Zealand Idol.



by a small cord round their necks when imported as slaves. Through the blessing of God, on the exertions of Mr. Wilberforce and others, the bringing in of slaves from Africa was put an end to forty years ago.

I hope you will be gratified by being told, that the idol of which you now have a representation, belonged to a king; though once a heathen king, he became a Christian, and when Mr. Bennet and Mr. Tyerman visited the missionary stations in the South Seas, he gave it to them to bring home to this country; and on the death of Mr. Bennet, I purchased it. It was no less than one of the family idols of Pomare, the king of Otaheite, where the French have of late made a great effort to introduce the Roman Catholic superstitions, but in which I trust they will never be successful.

The following is Guadama or Boodh; he is worshipped by the people of Burmah, Siam, Thibet, Tartary, and several other countries, and by probably half the population of China, Cochin China, and Ceylon. This appears, therefore, to be the most prevalent form of idolatry in the world. It is stated to have been the ancient religion of India, and that the Brahminical superstitions were the invention of later times. It is indeed probable, that all the idolatrous systems of religion which have existed in the world, have had a common origin, and have been modified by the various fancies and corruptions of different nations. In support of this statement, I would mention, that in Burmah, the days of the week are called by the names of the planets; the first day from the sun, the second from the moon, and so on, as we find them to have been among the Saxons, and also among the Romans; and a very learned man (Sir



Pomare's Idol.



Guadama.

William Jones), was of opinion that Guadama was the Woden of the Goths. He is stated, however, by his worshippers to have been the son of a king of Benares, and to have been born about 600 years before Christ. The sacred books as they are called, state that he had previously lived in 400 millions of worlds, and passed through innumerable conditions in each, a worm, a fly, a fish, and so on; that his height was nine cubits, and that his ears were so beautifully long as to hang upon his shoulders; that he became Boodh at thirty-five years of age, and at eighty entered into annihilation with 500 priests, and that there will be another Boodh

in about seven or eight thousand years.

It is remarkable, that among all nations there is a tradition that our race was originally pure and happy. In the case of the Boodhists, their sacred writings state, that the first of our race lived much longer than any live at present; in their extravagant and romancing way, they say that men lived as many years as there would be drops of rain, if it continued to rain three years without intermission; but that in consequence of the falling off in virtue, life has been gradually contracted to eighty years. The framers of this system appear to have taken as their basis, the philosophy of the ancient schools of Greece. It is not so gross and impure as the Brahminee system, which in consequence of the depravity of men's hearts, became prevalent in Hindostan; and in consequence of which, the Boodhists were persecuted and expelled that country.

Many of their precepts are good, and the illustrations in some of their books are such as we must approve, such for instance as this, "that he who runs into sinful enjoyments is like a butterfly, who flutters round a candle till he falls in, and is consumed;" but the principle of the whole is bad; it is not founded on love to God, of whom alas! its worshippers are utterly ignorant, or on love to man; the whole proceeds on personal merit, and one of the most meritorious deeds is stated to be the making an idol; but one still more meritorious, the feeding of an hungry infirm tiger, with the person's own flesh; and the object of the most earnest desire is annihilation. How wretched a system, destitute alike of adequate motives to goodness and to consolation.

I have stated that probably half the population of China worship Guadama; the name they give to him in that country is Foe. Foeism however, is not the State religion; the learned profess the system of Confucius, who flourished about 560 years before the Christian era.



Chinese Jupiter.

His works relate to the social virtues, civil government, and the rites of ancestry, but equally with that of which I have been speaking, it leaves the sinner "without hope, and without God in the world."

I have stated that the different systems of idolatry appear to have had the same origin, and that the days of the week in Burmah are named from the same gods as those in Europe, at the distance of many thousand miles.

it is the same in China, and as an illustration of this, I would here present to you the Chinese Jupiter, or god of thunder, after whom the fifth day of their week also is called. The account given of him is this—"The beak of an eagle terminates his chin, emblematic of the devouring effects of thunder. The wings denote his amazing velocity, and he grasps a thunderbolt in one hand and a truncheon in the other, for striking the kettle-drums with which he is enveloped."

In Burmah, the white elephant also is worshipped; it is kept in a large and beautiful building with gilded cornices and elegant fittings; his trappings of gold with precious stones, and his attendants and guards amount to above a thousand persons.

Oh, how must we pity poor people who are so ignorant as to worship for gods such things as I have been presenting to you; and how shocking it is to find that cruelty and murder are constantly connected with idolatry. So it was in the time of the Old Testament, as I have shown you, and so it has been ever since, and is now in every part of the world in which idolatry prevails.

Captain Wickes, who took out some of our missionaries some years ago, in visiting Sumatra, found a little boy in a coop, he supposed he was put there as a punishment, but he was told that he was fattening to be sacrificed. He bought him out of the coop, and took him to Calcutta to be educated. In Madagascar, little children are thrown into the cattle-yard; and the cattle driven over them to trample them to death.

I was reading an account lately written by a person who had been shipwrecked on the Tonga Islands [Mariner]. There the same practices prevail, and he refers particularly to two cases. In one instance, a chief having trespassed on a burial-place, the priest declared that to atone for so heinous an offence it was necessary a child should be sacrificed to appease the anger of the gods. The child, who was about two years old, was accordingly sought for. The mother heard of this; she could not bear the thought of her child being put to death, and she hid him; but he was found; and the man who had found him, taking him up in his arms, he smiled with delight at being taken notice of. The poor woman wanted to follow to prevent, if possible, the horrid deed, but she was held back by those about her, till it was accomplished. A band was put round the child's neck; and Mr. Mariner says, "the child looking up in the face of the man who was about to destroy it, displayed in its beautiful countenance a smile of ineffable pleasure, such that its destroyer could not help exclaiming, 'poor little innocent,' a man behind, at the same moment, took hold of the cord, and pulling it, the child was strangled, even in the moment of its smile. The corpse was then conveyed to the houses of different gods." The

other instance he refers to is very much of the same nature. The king being very ill, his eldest son and one of the chiefs went out to procure one of his children to be sacrificed to the gods, under the idea that their anger would thus be appeased, and the health of the father restored. Finding the child sleeping on its mother's lap, they took it away by force, and strangled it, and then carried it to two consecrated houses, uttering a hurried prayer at each to that god to interfere with the other gods on behalf of the king, and to accept of this sacrifice as an atonement for his sins. The father himself, also, was taken to the consecrated houses, but died before they could complete the round.



Mr. Mariner adverts to a third instance, in which a mother was insane in consequence of her child being sacrificed to save its father's life; the king finding the poor woman to be troublesome, desired Mr. Mariner to shoot her; but on his stating that it was contrary to the religion in which he had been brought up, and to the law of his country, to destroy an innocent fellow-creature, he was excused, and another person was desired to shoot her; he immediately levelled his piece, and shot her dead on the spot.

In China, the murder of infants prevails to a frightful extent.

It is believed, that in the city of Pekin, not less than 9,000 are put to death, or left to perish every year. In some places poor babes are put into baskets and hung up in trees, where they are starved to death or devoured by birds of prey. Dr. Carey, once travelling with Mr. Thomas, saw a basket with the bones of an infant which had been exposed and destroyed by the ants.

In the South Seas it appears that, in some of the islands, more children have been destroyed than have been suffered to live. One mother confessed to the late Mr. Williams, the missionary, that she had killed sixteen of her own children; and this she did in order to please the gods, and to obtain pardon of her sins.

But I fear you will be ready to exclaim—If so large a proportion of the human race are involved in these evils, and if they are so great, what hope is there of a remedy? What means is it in our power to use with any prospect of success? Blessed be God we have the assurance in his sacred word that this state of things shall not always continue, but that a time shall come when the earth shall be filled with the knowledge of the Lord—when the Redeemer shall reign from the rising to the setting of the sun; and we believe that no effort made in humble dependence on his blessing will be lost.—Missionary labours have been greatly blessed.—Look back to the time when our own country was Pagan. God, in his abundant mercy, caused missionaries to be sent, and they brought with them the sacred scriptures, and though for a time they were in an unknown language, yet at length our ancestors were permitted to read in their own tongue the wonderful works of God. Many of them suffered persecution and death from those who desired to withhold the Bible from the people, but still the word was read, and God blessed it to the conversion of many souls, and at length Christians of different denominations have felt that the good news of salvation they have received, they ought to communicate to those who are perishing for lack of knowledge; that it is their duty, in obedience to the Saviour's command, to go, or to support those who are ready to go forth to heathen lands to preach the gospel to every creature, and we rejoice to know that the efforts of each of the Societies, whatever their differences in some respects, have been blessed. Many bleeding hearts have been healed, many precious lives have been saved. Thousands and thousands have been turned from dumb idols to the living and true God, and are now enjoying that peace which the gospel alone can give, and thousands of children, many of whom, but for the conversion of their parents, would have been sacrificed, are being instructed in the fear of the Lord.

Let me just refer to an incident which occurred very early in

missionary operations, which may illustrate what I am saying. There was a poor man who was very unhappy on account of his sins: so unhappy that he was ready to undergo any sufferings, in order to obtain pardon. The priest ordered him to drive iron spikes into his sandals, and on these to walk five hundred miles to a place which was considered holy. The poor man obeyed. After having proceeded a considerable way, wearied with fatigue and loss of blood, he rested under a tree, and while he was resting, Mr. Swartz, a missionary, came and preached from these words—"The blood of Jesus Christ cleanseth from all sin." As the poor man listened, conviction reached his heart; he saw that he had been deceived and deluded by his priest, and that that was the only way of salvation, and he rose and threw off his sandals, and exclaimed, "This is what I have been so long seeking, this is what I want." And from that time he became a devoted Christian, and died in the enjoyment of a good hope.



Sujatalee.

In the East Indies, to which the Baptist Missionary Society im-

mediately on its formation, in 1792, sent Missionaries, those who were first sent have finished their work and entered on their reward; but there are now forty-four actively engaged in preaching the gospel. The efforts of the Society have been blessed; and there are now nearly one hundred stations at which the gospel is preached, and at many of which churches have been formed, consisting at the present time of about 2,000 members; and day schools have been established, now containing above 5,000 children. But in addition to the English Missionaries, young natives, who have been converted when in the schools, have become assistant preachers and teachers; and several, who have become pious in more advanced life, have become preachers to their countrymen, and there are now one hundred and thirty-three natives laboring in the promotion of the Redeemer's cause. The likeness of one of them Sujatalee, who is an able and a useful preacher, you will, no doubt, have pleasure in seeing.

The translation of the Scriptures has, from the first, engaged the attention of the Society as one of the most important means of good. Several of their missionaries have been eminently qualified for this work; and the whole, or parts of the Bible, have been translated into forty-four different languages; a printing office has been built in Calcutta, and a large establishment formed, and between seven and eight hundred thousand copies have been printed, besides an immense number of religious tracts, which have been circulated throughout the country.

But you probably wish to know a little more about the schools. One is an institution for the instruction of native converts, and the children of such, with a view to preparing them for usefulness. Some of the youths have been baptized, and their conduct gives great satisfaction to their teachers, who are employing them in various ways in carrying on the cause. I have in my possession a

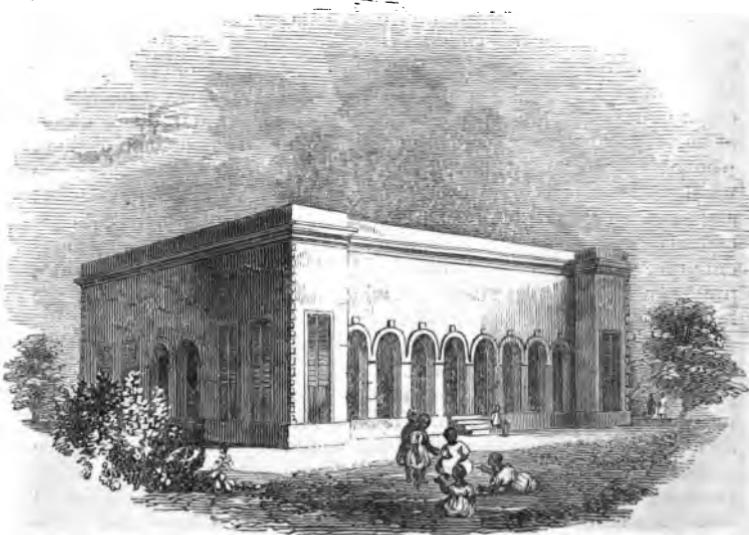


Printing Office at Calcutta.

very good sermon written by one of these lads at the age of fourteen. It is by this Institution principally that those who are now assistant preachers and teachers have been fitted for their work. Some young persons in boarding-schools and families have undertaken the support of youths in this institution, where they are maintained and instructed for five pounds a year. There are also other schools in which a large number are receiving instruction, and which might be considerably increased if there were funds to support them, it being found very desirable to board them, and thus withdraw them from the evil example of their parents; some, indeed, are orphans, or children who have been deserted by their unfeeling parents, and who must be supported by the bounty of others, and it is delightful to see that some of the young people in our own country, who have been well instructed, and who possess the Word of God and value it, feel an interest in giving these advantages to others, which they can do for four pounds for each girl. Until of late the instruction of girls in the lower ranks of life has been totally neglected. There was hardly a mother of a family to be found who could read, or even use the needle; and, consequently, they and their children spent their time in idleness and mischief, and what little clothing they had was in rags. The missionaries, who have seen the evils resulting from this state of things, have established schools for girls. When girls' schools were first begun in India, the Brahmins opposed, saying that women had no souls, and the parents hardly knew what would come of it, but it was soon found that the girls were quite as clever as the boys, and many have been thus instructed; and some of those who have been taught, have taught the grown-up women who were willing to learn; in some instances their mothers and grandmothers; and some who have lately married are now making their cottages comfortable to their husbands, and setting a good example to their children. One of the girls who has lately married has established a prayer-meeting in the village in which she lives, and she and her husband invite all their neighbours to attend it.

I have stated that some of the children are orphans. In that country orphans are so numerous, and their circumstances are so pitiable, that Mr. Beddy, one of the Missionaries has founded an institution expressly for them; it is called "THE PATNA ORPHAN REFUGEE," it now contains forty, and would receive a much larger number, if its funds were equal to their support. In a letter lately received, it is stated that a box of fancy articles had been received from the young ladies belonging to Salters' Hall Chapel and their friends, which had produced £50, and £25 from Miss Spurden, but that the amount received from this country was not so large as in

former years. I cannot help thinking that many more of our young friends would unite in making up these boxes, if they were aware of the extent of the misery from which this institution was the means of saving these poor children. The history of one, an interesting little girl, about five years old, is given in Mr. Beddy's letter; her parents set out with her on a pilgrimage to the temple of Juggernaut, a distance of 700 miles; while there her mother died; she returned with her father to the neighbourhood of Patna, where, still 250 miles short of his home, he died also, leaving her in a state of destitution by the road side. Well may Mr. Beddy exclaim, "Alas how many thousands, yea millions, has cruel idolatry robbed of fathers and mothers." This poor child was found by the police, and by direction of the magistrate, sent to the Orphan Refuge, where he knew she would be received; and thus she entered the walls of an asylum, whose object is to train young disciples for Jesus Christ, and through the divine blessing, some have been drawn to him. It appears that during the last year four have been baptized and joined the church, and that there are eight or ten who give hope that they are his disciples.



But it is not only in this refuge, but in each of the schools we have reason to believe that children have been converted to God,

some are manifesting this in their conduct, and others have died affording the most satisfactory evidence, that they were prepared for heaven. I can only refer to one or two cases; one, who when in health, had been very useful among her schoolfellows, and very earnest in intreating them to seek Jesus, saying, they would be happy if they did so as she was; when she came to die, said to them "I am quite willing to die, my father has called me, and I am going to him; I am quite happy, my hope is in Christ;" and one of the youths whose deep piety while in health had endeared him to his teachers, left at his death some very interesting meditations, sermons and hymns he had composed. He died in peace, saying to his teacher, "I shall meet you again in my father's house above." Oh, how delightful it is to those who love the Saviour to be the means of bringing poor forlorn heathen children to him.

But it is not only to the East Indies that the Baptist Missionary Society has sent missionaries; above thirty years ago its missionaries went to Jamaica, to preach the glad tidings of salvation to the poor slaves, and they very soon began to love the missionaries, because they found they were their friends, and sympathized with them in their oppressions; God blessed their labors, and thousands were converted, and their hard lot was softened by the consolation of religion. A good many chapels were built, some as large as any of ours in this country, and means were taken to instruct the children, but, alas! they were set to work as soon as they were able to pick grass, or to do anything by which they could earn money for their owners, and most of them were left without instruction; indeed in the time of slavery we used to hear the masters say, that it would be of no use to try to teach them, for that the black people were very little better than brutes in understanding; but their teachers have found that they were quite as sharp and ready to learn as white children. I do not think many of our Sunday scholars could have given better answers than a little black boy did to a gentleman who visited one of the schools. On being asked whether he could prove from the Bible, that the dead will rise from the grave, the little fellow said, "I can prove it Massa, for Jesus once said 'I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live,' and in another place, 'Because I live ye shall live also,'" and being asked whether he could prove it from the Old Testament, he replied "Yes, for Job said, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my death, worms destroy this body, yet in my flesh I shall see God;'" and a Bible being put into his hand he immediately turned to the passages in the gospel by John, and the

Book of Job. Now, through the divine goodness, parents and children are all free, and there



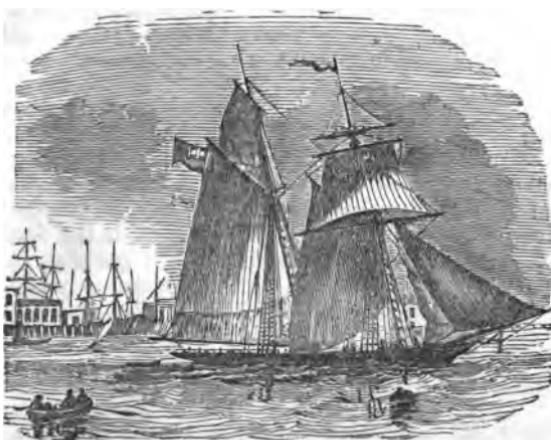
are eighty stations, at most of which there are chapels supplied by thirty missionaries and their assistants; 30,000 members of churches, 3000 day scholars, and 10,000 Sunday scholars, and many of the scholars and young people have been converted by the grace of God.

Since that, the Society has sent Missionaries to the Bahama Islands, and there are now there nearly 3000 members of churches, 750 day scholars, and above 1600 Sunday scholars.

Then, four years ago, a mission was begun in Trinidad, where there are now

nearly 100 members and 180 scholars; and still later in Hayti, where there is a very pleasing prospect of success.

Soon after the Christians in Jamaica became free, they urged upon the Society the sending a Mission to their father-land, Africa, the country from which they or their fathers had been brought as slaves. The Committee felt that they could not resist this application, and they sent two highly-esteemed friends to Fernando Po, and they have since sent others to form stations on the mainland as well as the island. The climate is extremely unhealthy, and several of the Missionaries have died. There is on the island a church consisting of 100 members, and there are 250 Sunday scholars. On the mainland, that land of superstition and cruelty of which I have said so much, several houses have been erected, and they are about to build a chapel. Schools have been commenced, and Mr. Merrick has begun translating the New Testament into the language of the country, and in order to enable the missionaries to communicate between the island and the mainland, and between station and station, they have been provided with a smart little vessel named "THE DOVE." The annual expense connected with her is about £500, which has been borne in a great degree by our young friends.



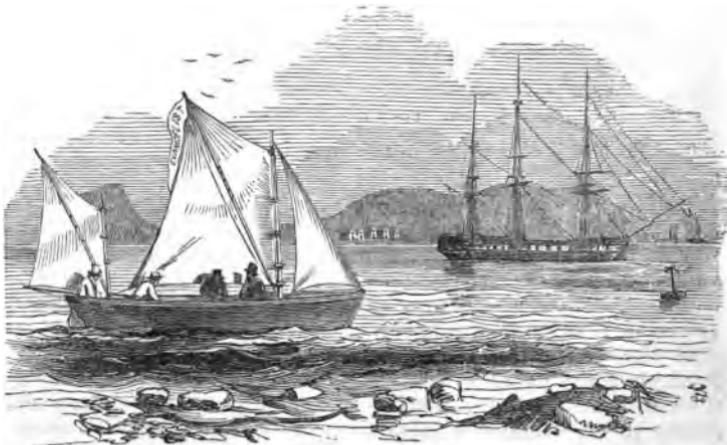
The "Dove."

The Society is also aiding in the spread of the gospel in Canada, and in maintaining a College at Montreal for students for the ministry, who will find ample employment in that immense country, the population of which is so scattered that it is feared that many who have gone out to settle there have passed, year after year, without the opportunity of hearing a gospel sermon in their neighbourhood. There are schools also which only require pecuniary assistance to be very considerably multiplied and enlarged.

In addition to this the Society has missionaries at Morlaix in Brittany, where a chapel has been built, preaching and translating the Scriptures into the language of that country, which is very similar to the Welsh, the inhabitants being descended from those who fled from this country in consequence of the persecutions of the Pagan Saxons thirteen or fourteen hundred years ago.

But let no one suppose that the Baptists are the only persons engaged in sending missionaries. Oh, no! we rejoice in the fact that all the other denominations, those belonging to the Church of England, and the Independents, and the Wesleyans, and the Church of Scotland, and the Free Church of Scotland, and the Moravians, and the good people of different denominations in America, have all Missionary Societies and missionaries in various parts of the world. Christians have no jealousy on this point, each body rejoices in the success of all the rest—the field is the world, and the laborers, including those of all the Societies, are few when compared with the

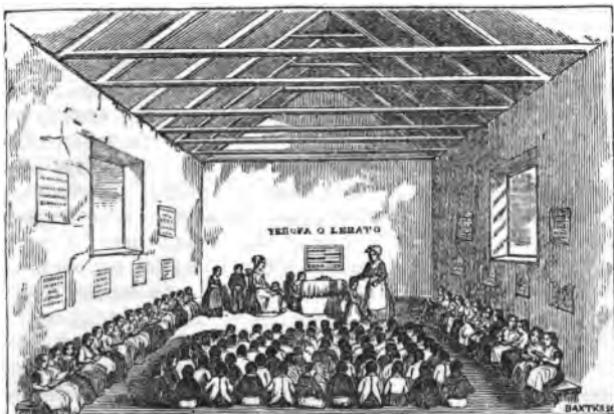
work which must be done before the light of the gospel shines on every land, and every heart is filled with love to Christ. It would take me all day if I were to tell you all that has been done within the last fifty years. I must content myself for the present with telling you that in parts of the world where the name of God had never been known, where the people were cruel idolaters, and some of them cannibals, there are now large chapels erected, and large congregations assembled every Sabbath, and many of those who once were idolaters have become preachers to their countrymen or missionaries to other lands. In India, in China, in the South Seas, in Africa, and in the West Indies, the work is going on in places too numerous for me to mention, and thousands are year by year added to the Christian Church. The London Missionary Society has



found it necessary to employ a ship which they have named "THE JOHN WILLIAMS" after their late excellent Missionary, to convey the missionaries to their destination, to visit them from time to time, and to bring home the palm oil and arrow root, and other articles which the people contribute towards the expenses of the Missionary Society: and the Wesleyan Missionary Society also has a ship which they have named after that devoted man the Rev. John Wesley, who travelled from place to place, carrying the gospel to those who were perishing. Both these vessels have been purchased by the dear children, and I believe they intend to pay all the expenses of their sailing about, so that the funds of the Societies may

be employed in sending out the missionaries and supporting them, and supplying them with Bibles and school books and so on.

In all the countries to which missionaries have been sent schools



have been established, and thousands of children have been instructed in the fear of the Lord; and wherever schools have been established the Divine blessing has rested on the labors of their teachers. Many of the dear children have in early life given their hearts to the Saviour. Some have died happy in the prospect of soon being with him, and many who are now living are active in promoting his cause.

In the little books, which I hope most of you see, there are a great many interesting accounts of the progress of the children, and the good use they have made of the instructions they have received. Perhaps you will be disappointed if I do not just give you three or four of those delightful little histories.

A missionary among the North American Indians tells us of a little girl only seven years old, who told those around her of the excellency there was in Jesus Christ, saying, that she wondered that so many should choose to be travelling to that dreadful place, hell, while Jesus Christ, so kind and so benevolent as he was, was calling upon them to come to Him. "Come," said she; "do come to my Saviour. There is room enough in heaven for you all to be happy there."

In South Africa a little Namagua girl about eight years old was found with her book in her hand instructing another girl of fourteen.

The missionary says, "When I asked her whether she loved the Saviour, she answered 'Oh yes, I do; and I desire to love him more.'" "I enquired," he says, "why she loved him since she had never seen him. She answered, 'He loved me first, and died for me on the cross that I might live.' When I asked her whether Jesus Christ loved little children she could answer no more, her heart was so full, and tears of gratitude were her only reply."

Mr. Read states: "In one of my missionary excursions I perceived a little girl five years old constantly going secretly to the bush. On my asking her for what she went she said, 'I go to pray, Sir.' 'To whom do you pray?' 'To Jesus Christ.' 'What do you ask Him for?' 'I ask for grace.'"

To another child of the same age he said, "I hear you often pray, what do you pray for?" "Oh!" said she, 'I say Lord Jesus, here is a poor sinful child, forgive me all my sins, and be gracious to me, and give me a new heart. Grant me thy Holy Spirit.'"

Who can read without being deeply affected, the account of an African girl, who had been taken prisoner and brought several hundred miles from her native country. By the good providence of God, she was at last brought to a missionary station, and there she heard of the love of Jesus Christ, and rejoiced in him as her Saviour. One day the missionary found her overwhelmed with grief, and on his enquiring the cause, she broke out, "Oh my poor mother! she will never hear of Jesus Christ—there are no missionaries in my country. Oh, that I could find my way back to her to tell her of his love to sinners!" This was of course impossible, for she did not know where her country was; but she became earnest and persevering in her prayers that God would send missionaries to her country, and that her mother might be saved.

There was a little girl in the West Indies, Betsey Cameron, whose mind seemed to be very familiar with heavenly things. When she was very ill, she bade her teacher who was at her bedside, "good bye;" on which her teacher asked her, "where are you going, Betsey?" She answered, "I am going home." "What home do you mean?" "I am going to heaven." "But do not you feel unworthy to go to such a place?" "Yes," she replied; "I know I am a sinner, but Jesus Christ has pardoned all my sins."

Perhaps you have seen in one of the little interesting missionary tracts, a picture of Sarah Roby. She was born in South Africa, and having been instructed in one of the schools, and having become a very pious, good girl, she was sent to this country to learn to be a schoolmistress, and now she has gone back to teach a school. You

will think how could all this be, when I tell you that when she was an infant she was buried alive by her cruel mother in order to get rid of the trouble of nursing her, but God in his providence so ordered things, that soon after she was buried a woman passed that way, and she thought she heard a feeble cry, and she told the missionary. He searched about and found the earth soft in one place, and taking it up he found that a stone which the mother had laid over the hole to make death sure, had kept the earth from falling on the child's face, and left a little open space, in consequence of which the child was still breathing, and the missionary took her to his home and brought her up.

Mr. Williams gives a very affecting account in his Narrative, of the progress of the gospel among the young in the South Sea Islands. He was present at the examination of a school consisting of six hundred children, and he was delighted at witnessing the interest which the parents felt in the answers given by their children. This was an island in which but a few years ago the greater number of the children had been put to death; and it was very affecting to hear the aged chief with tears in his eyes, exclaim, "Oh that I had known that the gospel was coming—Oh that I had known that these blessings were in store for us, for then I should have saved my children, and they would have been among this happy group; but alas! I destroyed them all; I have not one left although I have been the father of nineteen." After this he sat down, and, in a flood of tears, gave vent to his agonized feelings.

How great, my dear children, are your obligations to God, that he has given you his holy word, that you have been born in a land in which you have the Bible in your own language, and that you have not only been taught those things which will be useful to you in life, but that you have been directed to Jesus Christ as the Saviour of sinners. But allow me to ask and to request that each of you will sincerely ask yourselves, what has been the effect of this upon your minds. Have you sought an interest in Jesus Christ as your Saviour? Do you love the Lord Jesus Christ? If not, you are only heathens in a land called Christian, and it will be awful indeed, if, after God has given you such privileges, you should die in your sins; if, while the children of the heathen, who have had so few advantages in comparison to yours, enter the kingdom of heaven, you should be cast out and sent to dwell with devils and condemned spirits. Oh, seek the Saviour at once—do not let a day pass over without coming to him, and entreating him to take possession of your hearts; and then, when you love him yourselves, you will feel a greater interest in sending the gospel to the poor heathen children,

and being thus the means, under the Divine blessing, of delivering them from all those evils under which so many millions now labor. I indulge the hope that God may incline the hearts of some of you hereafter to become missionaries, and that you may be very useful, if you are spared to rise up in life; but in order to judge whether there is reason to hope this may be so, I should like to know that you are making yourselves very useful now; that you are, while young, home missionaries—that you are endeavoring to do good to all around you; and there is not any child, however poor he may be, who cannot do something which would be pleasing to God and useful to others;—there is not any one of us to whom our Lord has not committed at least one talent, to be used for him, and though the talent committed to a child is small, yet, if he loves the Saviour, he will find some way in which he may improve it for him.

There was a Missionary meeting not a great while ago at Paris; a little boy who was present, was very deeply affected with the accounts he heard of the state of the poor heathen children. His mother was a poor widow, and he was her great comfort; she felt the value of the Bible, and so did he also; and he used to employ his leisure time in reading the Scriptures by her bed-side. The next morning after this missionary meeting, he collected together all the little money he possessed, only thirty-six sous, and took it to the minister, saying, "I hope, sir, the people will be soon converted to God." The minister told him there was a great deal to do, and he feared it would be a good while before it was done. He said, "I hope, sir, it will be before I am of age." The minister expressed his fear that it would not, "Well, sir," said he, "I prayed to God when I went home from the Missionary Meeting last night, that if it was not done before I grew up, He would make me a Missionary, and permit me to be useful in the work." God grant that this may be the wish of many who are hearing me, that He may implant this desire in many hearts, and that some who are now youths, may hereafter be honored instruments in the hands of God, in the conversion of the heathen.

